Sri Madhva and his Dynamic Philosophy.

अक्षयं कर्म यास्मिन्परे स्वर्पितं प्रक्षयं यान्ति दुःखानि यन्नामत
अक्षरो योऽजरः सर्वदैवामृतः कुक्षिगं यस्य विश्वं सदाजादिकम्
प्रीणयामो वासुदेवं देवतामण्डलाखण्डमण्डनम् - द्वादशस्तोत्र

व्यासस्य हृदयं ज्ञात्वा चक्रे व्याख्यां मनोरमाम् ।
पाजकाक्षेत्रचन्द्राय नमो मध्वाय योगिने ",

Sri Madhva was born on the Vijayadashami day which corresponds this year to Tuesday the 7th instant. Historic-ally he was born as the last of the great prophet-stars illumining the political horizon of our country and so the claim put forward by one of his most eminent philosophers in his Yukti Mallikā that his Siddhānta represents the Vedānta Siddhānta - अतो सिद्धस्तु सिद्धान्त - is fully justified. Āchāryas like Vallabha and Chaitanya, who followed him, were indebted to him for many of their doctrines like the authoritative nature of the Bhāgavata Purana. D. C. Sen in his Chaitanya and his Companions p29 pays a handsome compliment to Madhva - whom he calls Maddhi - when he declared "It was to the Maddhi sect that Bengal owes her great Vaiṣnava faith, the culminating point of which was reached in the life of Chaitanya. We find in the Bhaktiratnākara that Vishnupuri, a disciple of Jayadhāma, the tenth leader of this sect popularised the Bhāgavata amongst the Bengalis about the middle of the 13th century by the celebrated work called Bhakti Ratnāvali. This seems to be the first impetus in Vaiṣnavaism that came from the Maddhi order in Bengal. The 13th century leader of the Maddhi sect was Lakṣmi Tirtha."

I trust I will be pardoned if I mention that as an ardent devotee of Valmiki's Ramayana, I feel I should be following in the wake of Sri Vedanta Desika, who proclaim the greatness of Sri Rāma's Pādukās, and pay my homage first to Bharata which is referred to as प्रकृते शास्त्रे

भरताय नमस्तुभ्यं प्रथमोदाहरणाय भक्तिभाजां
यदुपज्ञमभूत्पृथिव्यां प्रथितो रामपादुकाप्रभावः ।

In a similar strain, I would like to declare

आनन्दाय नमस्तुभ्यं प्रथमोदाहरणाय भक्तिभाजां
यदुपज्ञमेव पृथिव्यां विष्णुपारम्यप्रभावः

If Bharata loved to call himself रामदासः in season and out of season, Ānandatirtha or Madhva was never tired of referring to himself as कृष्णदास or व्यासदास and started writing his works only after being accepted as Vedavyāsa's disciple तदुक्तां शिरसा दधत्
व्यासस्य [illegible] शीत्वा च ~~[illegible] मनोरमाम्~~ ।
आनन्दतीर्थमुनिना [illegible] ~~[illegible]~~

The fundamental planks on which he rested his theology was विष्णुपारम्य and जीवपारतंत्र्य or dependence of us, individual souls to Him, even in Mokṣa.
स्वतंत्रं परतंत्रं च द्विविधं तत्त्वमिष्यते
स्वतंत्रो भगवान्विष्णुः भावाभावौ द्विधेतरत् ॥
तत्त्वसंख्यान 1st sloka.

द्वादशस्तोत्र 3.5 · वशी वशो न कस्यापि योऽजितो विजिताखिलः । सर्वकर्ता न क्रियते तं नमामि रमापतिम् ।

In other words, the only Independent Entity is Viṣṇu and the jīva, ever dependent on Him is of two types, Bhāva and existence and Abhāva or nonexistence. That Viṣṇu is the Supreme Overlord is declared everywhere in our scriptures:
वेदे रामायणे चैव पुराणे भारते तथा
आदावन्ते च सर्वत्र विष्णुः सर्वत्र गीयते ॥

In the द्वादशस्तोत्र his supremacy is logically proved - यदि नाम परो न भवेत्स हरिः कथमस्य वशे [illegible]

The idea that Viṣṇu retains His supremacy even in Mokṣa, he got from one of the opening names of the Lord in the famous Viṣṇu Sahasranāma - मुक्तानां परमा गतिः, that even those who have attained liberation have to look up to Him as their Highest Refuge. अज्ञानादि-दोषयुक्ताः संसारिणो जीवाः - these individual souls are full of ignorance and other defects and have to be born infinite number of times. These are innumerable, but they can be classified as Muktiyogya or fit for Mokṣa, Samsāriṇaḥ, ever destined to be in this world, and तमोयोग्य or fit for eternal hell alone. The Vāyustuti clearly explains:
तत्त्वज्ञान्मुक्तिभाजः सुखयसि हि गुरो योग्यता तारतम्यात्
आधत्से मिश्रबुद्धींस्त्रिदिवनिरयभूगोचरान्नित्यबद्धान् ।
तामिस्रान्धादिकाख्ये तमसि सुबहुलं दुःखयस्यन्यथाज्ञान्
विष्णोराज्ञाभिरित्थं श्रुतिशतमितिहासादि चाकर्णयामः ॥

Madhva is ~~the third~~ Avatāra of Vāyu, who, as per the orders of Viṣṇu, directs, according to the yogyatā or the qualifications of the person, that a person deserves Mukti, or eternal samsāra or Eternal hell. He is therefore like a Chief Justice in the High Court who doles out just punishment and rewards according to the Penal code and other interpreters of the Supreme Law. That is why he has called his important works Nirnayas or logical decisions ([illegible]). The way in which this Anandamuni or Madhva advises us to do our work in a spirit of dedication to the Lord is eloquently persuasive:

कुरु भुङ्क्ष्व च कर्म निजं नियतं हरिपादविनम्रधिया सततं,
हरिरेव परो हरिरेव गुरुः हरिरेव जगत्पितृमातृगतिः ॥द्वा.।

He further suggests that we should not get embroiled and confused in the midst of the chaos that surrounds us; Viṣṇu alone is unquestionably the highest Reality:

न ततोऽस्त्यपरं जगतीड्यतमं परमात्परतः पुरुषोत्तमतः
तदलं बहुलोकविचिन्तनया प्रवणं कुरु मानसमीशपदे ॥ III.2

Even the smallest effort to remember His name is sufficient to redeem us for ever:

यततोऽपि हरेः पदसंस्मरणे सकलं ह्यघमाशु लयं व्रजति
स्मरतस्तु विमुक्तिपदं परमं स्फुटमेष्यति तत्किमपाक्रियते ॥ III.3

When this thing is so easy, why should we throw it away, particularly when it vouchsafes for us the highest of पुरुषार्थs, mokṣa? And Madhva calls upon all of us to do this, swearing in the name of the Lord, with both his hands raised up:

शृणुतामलसत्यवचः परमं शपथेरितमुच्छ्रितबाहुयुगम् ।
न हरेः परमो न हरेः सदृशः परमः स तु सर्वचिदात्मगणात् ॥

This is simply echoing Vedavyāsa's declaration:

सत्यं सत्यं पुनः सत्यं उद्धृत्य भुजमुच्यते ।
वेदशास्त्रात्परं नास्ति न दैवं केशवात्परम् ॥

After declaring that Viṣṇu is the highest God according to the Scriptures, and describing His various Avatāras, he goes on to prove this by saying that none has been able to dislodge Him from His supremacy so far;

अस्य को यस्य केनापि न क्वचिद्धि प्रत्ययो यद्गुणेषूत्तमानां परः ।
सत्यसंकल्प एको वरेण्यो वशी मत्यनूनैः सदा वेदवादोदितः ॥ III.5

He is the only Satyasankalpa, one whose ideas never miscarry. The 8th verse goes on to say that He alone is Perfect:

अच्युतो यो गुणैर्नित्यमेवाखिलैः प्रच्युतोऽशेषदोषैः सदा ।
उच्यते सर्ववेदोरुवादैरजः स्वर्चितो ब्रह्मरुद्रेन्द्रपूर्वैः सदा ॥

All sins perish as His name is uttered and all gods love to do his bidding, having their offices only at His pleasure:

सर्वपापानि यत्संस्मृतेः संक्षयं सर्वदा यान्ति भक्त्या विशुद्धात्मनां ।
शर्वगुर्वादिगीर्वाणसंस्थानदः कुर्वते यत्कर्म प्रीतये सज्जनाः ।

The greatness of Madhva's philosophy lies in its unbending and uncompromising Theism. This theism is of a unique texture and [illegible] that transcends all forms of thought parading by that name in the world today. It demonstrates the futility and inadequacy of every other ism in philosophy and religion. This was demonstrated to the world by the greatest of his followers Vyāsarāya Svāmi in his Nyāyāmṛta:

श्रीमद्व शास्त्रदुग्धाब्धें हरिमन्दरमहीभृता।
आमथ्योद्ध्रियते न्यायामृतं विबुधतृप्तये॥

This is the nectar of philosophic reason emerging when churned out of the milky ocean of Madhvasiddhānta. Sri Vadirāja similarly characterises his Guru's Siddhānta as the cream in an equally charming verse in the beginning of his Rukmiṇīśavijaya:

श्रीवेदान्तमहाचलं हि परितः संयोज्य सूत्राहिपं
सद्वातागमपोषितात्महृदयं तत्पूर्वपक्षासुरैः
सिद्धान्तोक्तिसुरेश्वरैश्च मथितो यः कृष्णदुग्धाम्बुधिः
स्वीयानाममृतं दिशन्स हरिः पायाद्गुणाम्बुन्मणिः॥४

Vadirājā's metaphor is exquisite - Vedānta is the Mandara Mount, the Brahma Sutras correspond to Vasuki, Vāta or Madhva's Śāstra is the wind sustaining the serpent, the Asuras are the Purva Pakṣa, the Sureśvaras form the सिद्धान्त, Krishna is the milky ocean churned, and He Himself is the Amṛta churned out. Madhva carefully called his commentary on the Brahmasutras Nyāyāmṛta, the illustrious commentator Jayatirtha also named his commentary Nyāyasudhā and Vyasaraya called his work ~~also~~ Nyāyāmṛta. Das Gupta paid handsome compliment to this last work of Vyāsarāyasvāmi which alone could stand as a fitting compeer to the redoubtable logical works of the Advaitic dialecticians like Sri Harṣa, Vāchaspati and Maṇḍana Miśra. The Bengal school of Vaiṣṇavaism which openly acknowledges its descent from Madhva, Jayatirtha and Vyāsarāya, praises their works as विष्णुसंहिता - व्यासतीर्थस्य शिष्यो यश्चक्रे विष्णुसंहिताः

Madhva's devotion to Vedavyasa was so uncompromising that he would not set aside any portion of the Vedas, or Brahmasutras as अर्थवादs or पूर्वपक्षसूत्रs as for example Sri Samkara often does. The entire Veda, even the portion brushed aside as Karmakāṇḍa teaching yajnas and their presiding deities, was to be

God when he openly declared कृष्णात्परं किमपि तत्त्वमहं न जाने,
that he would ever prefer a personal God Krishna, rather than
the Impersonal, Attributeless God, the Nirguṇa Brahman.
Madhva declares that the Mukta soul realises more
clearly than ever the utter disparity that exists between him
and God, his littleness compared to Him in Infinitude, power
knowledge, Bliss etc. भेदेनैव जगत्सर्वं भेदेनेशं गुणैः सह।
बृहदारण्यकभाष्य. भेदेन जीवानन्योन्यं मुक्ताः पश्यन्ति सर्वशः
The Bible also declares the same when it asks us to pray:
Thy will be done on earth as it is in Heaven. Mukti, the
Bhāgavata declares is हित्वाऽन्यथारूपं स्वरूपेण व्यवस्थितिः;
and there is no restriction as to the persons who can be
~~temp~~ admitted there, only we must deserve and then desire for
this state, which is open to all, irrespective of caste or creed,
सर्ववर्णाश्रमाणां च ज्ञानान्मोक्षो विनिश्चितः।
अन्त्यानां स्थावराणां च तथापि यतिसत्तमः॥
declares Madhva in his Chāndogya Bhāṣya. Even
the outcastes and trees and mountains can aspire
for the same, if only they have the योग्यतातारतम्यम्. Birds
like Jaṭāyu, monkeys like Hanumān, Sugrīva, bears
like Jāmbavān are also eligible. If Madhva says
that Tāmasa jeevas or demoniac souls are earmarked for
hell, he is not alone in declaring this, even Muslims and
Christians posit such hell for the unbelievers or infide
Again, it must be remembered that Madhva, when he
declares that even the outcastes and the lower animals
can aspire for mokṣa, he is careful to refer to their innate
characteristics. Pūtanā, the Bhāgavata might seem to
declare, offered her breast milk to the Divine Baby and
in a poetic flourish, the Purāṇa might say that she got सद्गतिं;
but the fact is the indwelling soul in her, Ūrvaśī alone
got such redemption, while the wicked soul of Pūtanā
was definitely consigned to eternal hell alone. Mādhva
in his magnum opus, Mahābhārata Tātparya Nirṇaya
XII 87 declares: सा ताटका नोर्वशी संप्रविष्टा कृष्णावधानान्निरयं
जगाम। सा तूर्वशी कृष्णभुक्तस्तनेन पूता स्वर्गं प्रययौ तत्क्षणेन
The psychologist also similarly speaks of split person-
ality in man and as Stevenson describes in his romance,
Dr Jekyll and Mr Hyde, it is obvious that if Mr Hyde
got a black eye in the course of his adventures in Soho
Dr Jekyll in his study would have to bear the pain. Vaikray

in a fighting manner, argues, if all those killed by Krishna could get moksa just like Sisupāla and Dantavakra who were re Jaya and Vijaya, the doorkeepers of Vaikuntha, why do Arista, Vatsa, Kesi and others, who were also killed by Krishna, not get moksa? द्विषां हरिर्यच्छति यर्हि मोक्षं न तर्हि कस्मादपवर्गमार्गः ।
अरिष्टघातासुरवत्सकेशी विनाशकाले न विवृतः शुकेन ४
पतं त्वधो नाहृतकृष्णपादो न नेयमस्मालयमेष्यसि त्वम् ।
स नैत्य तं धाम जगाम दैत्यः इतीरिता दुर्गतिरेव तेषाम् ॥
यदि प्रभुर्विद्विषतोऽपि प्रसादकृत् तर्हि कुतः सुरादीन् ।
विजित्य भक्ताय तदीयभाग्यं प्रयच्छति स्वैरमिहावतीर्य ॥
The Divine will which is the cause of Mukti can operate if only we have true Bhakti.
भक्त्या ज्ञानं ततो भक्तिः ततो दृष्टिस्ततश्च सा ।
ततो मुक्तिस्ततो भक्तिः सैव स्यात्सुखरूपिणी ॥
declares Madhwa in his Anuvyākhyāna. Our love should be mad after the Divine declares Vedanta Desika quoting Bhavabhuti's लीनेव प्रतिबिम्बितेव लिखितेवोत्कीर्णरूपेव च

Our wills are ours, we know not how,
Our wills are ours only to make them Thine

says the English poet. The Madhwa Vijaya X-17 teaches us the way: योऽसौ देवः विश्वदीपः प्रदीप्तः कुर्मः सर्वं तत्परानुग्रहेण. Such a bhakti cannot be a mere wave of emotionalism, it is the outcome of deep study and patient reflection: ज्ञाननिर्धारानन्तरं हि तत्, Ramanuja beautifully it in his गीताभाष्य ix 34. विना ज्ञानं कुतो भक्तिः कुतो भक्तिं विना च तत् ॥. There should be no hypocrisy, no bargaining — य आशिषः आशास्ते स वै वणिक् declares प्रह्लाद in the Bhagavata. The Vishnupurana hits the nail when it declares स ज्ञानमतिरूपयाचति योऽर्थतृष्णया तमधमं मन्ये पतितमवेहि नास्य भक्तिः:

Emerson, the Boston Brahmin declared 'As there is no ceiling between our heads and the infinite Brahman, so there is no bar or wall in the soul where man the effect ceases & God the cause begins. The walls are taken away. We lie open on one side to the depths of spiritual value to the attributes of God; the soul within man is God and cannot err. Man stands at the point betwixt the inward spirit and outer matter. He sees that one explains and translates the other, that the world is the mirror of the soul.' In another context, he says: 'An inevitable dualism bisects nature, so that each thing is a half, and suggests another thing to make it whole, as spirit, matter, man, woman; odd, even, subjective, objective, in, out, upper, under, motion, rest, yes and nay.' Is this not practically Madhwa's language? If perhaps as Max Muller and Deussen had interpreted Samkara, as Dr Thibaut and ~~[illegible]~~ had interpreted Ramanuja, somebody had clearly interpreted Madhwa also, Emerson and Goethe would certainly have opted for Madhwa. श्रीशदत्तज्ञानतन्त्रस्य ज्योत्स्ना कृत्स्ना जगत्प्रिये । मध्वहृद्व्योमगस्य सद्गुणास्त्रियाः प्रेयमाणि [illegible] — this is how Vadiraja prays for the moonshine of Madhwa chandra to illumine his heart.

regarded as equally authoritative with the jñānakāṇḍa. As a matter of fact, Madhva never countenanced such dichotomy. Svami Dayanand Sarasvati has recently put forward another theory that the Vedic Samhitās alone are Apauruṣeya, and the other sections like the Brahmanas, Upaniṣads etc are man-made or Pauruṣeya. This latter theory is not accepted by Sri Samkara or any other Vaidika systems. Madhva went a step further than the rest when, in his desire to uphold the supremacy of Viṣṇu, he even went to the extent of saying that all the words in the dictionary, even words like दुःख, नीच etc primarily signify only Hari and secondarily only the particular significations assigned to them by ordinary usage.

Sri Madhva quotes in his Viṣṇu Tattva Nirṇaya a conversation between Nārada and Brahma. Narada asks the latter- चिन्ताश्रमव्रणाज्ञानदुःखाद्यं दृश्यते कथं । एव मे संशयो [illegible] हृदि शल्य वर्तते ॥ God exhibits anxiety, worry, injury, sorrow and ignorance in His manifestations, why so? and Brahma replies: स्त्रीपुंमलाभियोगात्मा देहो विष्णोर्न जायते । किन्तु निर्दोषनित्यसुखां नित्यां स्वकां तनुं । प्रकाशयति सैवेयं जनिर्विष्णोः न चापरा ॥. Viṣṇu is not born with the physical body produced by the copulation of the male and the female, but His body is always of pure Intelligence and Bliss. He manifests His eternal body and this manifestation alone is called birth. Brahma asks क्व व्रणादि क्व चाज्ञानं स्वातन्त्र्यान्नित्यसद्गुणे - Whence can there be injuries or ignorance in regard to Him who is Independent, Whose attributes are all eternal? The Bhāgavata for example calls Krishna the Divine Baby born as अद्भुतं बालकं with the eternal marks श्रीवत्सलक्ष्मं गलशोभि कौस्तुभं etc. Which Baby is born like this, asks Sri Vādirāja in his Rukminīśa Vijaya? कुतो दुःखं स्वतन्त्रस्य नित्यानन्दैकरूपिणः. Krishna and other manifestations appear to be born, appear to suffer sorrow like us, and appear to die, because He wants to play His part as an actor, मर्त्यावतारस्त्विह मर्त्यशिक्षणं. And all the manifestations, even the hair and nail are as omnipotent - आकेशादानखाग्रेभ्यः पूर्णनित्यसुखदशक्तिकां. Even the two hairs of Viṣṇu, the Black and the white, which incarnated as Krishna and Balarāma according to the Viṣṇupurāṇa possessed infinite strength. This Supreme Being is full of all auspicious attributes and is utterly devoid of the least faults, नारायणं गुणैः सर्वैरुदीर्णं दोषवर्जितम्, In another context he remarks त्रैगुण्यवर्जितमजं विभुमाद्यमीशं etc. Even Lakṣmī, His consort, might be eternally free from Samsāra, might be all pervading and eternal, but she is dependent on Him and is infinitely inferior to Him in qualities. Lakṣmī, Brahma, Rudra and the other gods have only to possess the qualities which are gifted to

them by Viṣṇu. Madhva pertinently calls them beggars who derive
their greatness from the Fountain of perfection Hari:

पराधीनेन वित्तेन भुञ्जनापि हि भिक्षुकः
वित्तवानिति नैवोक्तस्तथा श्रीमुख्यगा अपि 4

The Viśiṣṭādvaitic conception of this Lakṣmi makes her equ
to Her Lord, but even Vedanta Desika could not avoid putt
in a contradiction, poetic though it be, when he declared:

अस्येशाना त्वमसि जगतः संश्रयन्ती मुकुन्दं

The first part declares she has control over Viṣṇu, but, in the very
same breath in the latter half she is described as resorting to
depending upon Him.

All men are born equal, says the Chinese prover
but it concludes saying that the men around make some superi
and the others inferior. Such differences must exist in every soc
There can only be one who can become the President or King of
country and this is quite inevitable in the existing state of things. M
declares such differences are real and that all of us are हरे:
नरा: or servants of the Lord. भिन्ना: जीवगणा:.. All the jars in the wor
may be made of clay, but nevertheless they are different from ea
other. If I break my jar, my neighbour's jar is not also broke
This difference is an inalien attribute of things. सत्यं भेदस्तु
वस्तूनां स्वरूपं नात्र संशयः। तस्माद्वस्तुविनाशे तु तद्भेदो नास्ति कुत्रचित्
This is what Madhva declares in his Taittirīya Bhāṣya. Difference
of the nature of objects; objects might disappear, but difference persi
Though souls are mutually different, and also different from Brah
they possess some similarity to Him, they find their fulfilment in lov
and serving Him. Both the Soul and the Lord may be Chit and Ānan
but the Lord's Ānanda and Chit are infinite and Independent W
the Soul only reflects a portion of that Power House of Ānanda & Chi
This question of पञ्चभेद or five differences, whether they are rea
and permanent, whether only phenomenal and temporary, is th
sheet anchor of Advaita Philosophy and Sri Saṁkara with his
usual eloquent flourishes, which having after all into an undefin
abyss, dashes them off as anirvachanīya and Sadasadvilakṣ
He calls them upādhis, similar to the accretion of dust on th
mirror, which when the dust is removed, reflects clearly. B
even the mirror cannot reflect correctly and exhibits the right
side as the left and when the mirror is destroyed, the image
vanishes and the person is left alone. But the Supreme Bhak
in Śaṁkara forces him to declare - सत्यपि भेदापगमे नाथ तवाहं
न मामकीनस्त्वम् । सामुद्रो हि तरङ्गः न क्वचन तारङ्गो हि समुद्रः
and the most redoubtable Advaitin, Appayya Dīkṣita sings li
a Mādhva when he declares: नाहं सहे तव कथाश्रवणान्तरायं नाहं सहे तव
कीर्तन विच्युतिं च. Madhusūdana Sarasvati also opts for a